Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

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POETRY.

HEBREW MELODY.

In Judah's hall the harp is hush'd,
Her voice is but the voice of pain;
The heathen heel her helm has crush'd,
Her spirit wears the heathen chain;
From the dark prison house she cried,
"How long, O Lord! thy sword has slept!
O quell the oppressor in his pride!"
Still Pharaoh ruled, and Israel wept.

The morning breezes freshly blow,
The waves in golden sunlight quiver;
The Hebrew's daughter wanders slow
Beside the mighty Idol river,
A babe within her bosom lay—
And must she plunge him in the deep?
She rais'd her eyes to heaven to pray!
She turn'd them down to earth to weep.

She knelt beside the rushing tide,
'Mid rushes dark, and flow'rets wild;
Beneath the plane-tree's shadow wide,
The weeping mother plac'd her child.
"Peace be around thee—though thy bed
A mother's breast no more may be;
Yet HE that shields the lily's head,
Deserted babe, will watch o'er thee!"

She's gone! that mourning mother! gone—
List to the sound of dancing feet,
And lightly bounding, one by one,
A lovely train the timbrels beat.
'Tis she of Egypt—Pharaoh's daughter,
That with her maidens come to lave
Her form of beauty in the water,
And light with beauty's glance the wave.

Oh! woman's heart is like the rose,
That glows beneath the tropic's flame,
That blooms as sweet 'mid northern snows,
For ever lovely—and the same.
Whate'er her rank—whate'er her lot
Where'er her gentle influence ranges,
The art to bless is ne'er forgot.
The will to comfort never changes.

The monarch's daughter saw and wept—
(How lovely falls compassion's tear!)
The babe that there in quiet slept,
Blest in unconsciousness of fear.
'Twas her's to pity and to aid
The infant Chief the infant Sage,
Undying fame the deed repaid,
Recorded upon heaven's own page.

Years pass away—the land is free!
Daughter of Zion! mourn no more!
The Oppressor's hand is weak on thee,
Captivity's dark reign is o'er.
Thy chains are burst—thy bonds are riven—
On! like a river strong and wide,
A Captain is to Judah given—
The babe that slept by Nile's broad tide.

DOCTRINAL.

For the Christian Register.

Mr. Editor,—

A writer in the Recorder of July 25th, affects to doubt the validity of baptism administered by a Unitarian. It may be well to remind your readers, of a fact in relation to this subject, of which some may never have been apprised, and which others may have forgotten.

In the Christian Disciple Vol. II. p. 300 Old Series, the following extract is given from the minutes of the General Assembly of the Presbyterian Church in the United States of America, 1814.

"The Committee to which was referred the question submitted by the member from the Presbytery of Harmony, and with the advice of that Presbytery, in the following words: viz.

'A person, who had been baptized in infancy by Dr. Priestly, applied for admission to the Lord's table: Should the baptism administered by Dr. Priestly, then a Unitarian, be considered valid?' reported, and their report being read, was adopted, and is as follows: viz.

"Resolved, That this question be answered in the negative, and it accordingly was determined in the negative. In the present state of our country, whilst Unitarian errors, in various forms, are making their insidious approaches—whilst the advocates of this heresy in many cases are practising a system of concealment, and insinuating themselves into the confidence of multitudes who have no suspicion of their defection from the faith, the Assembly feel it to be their duty to speak without reserve. It is the deliberate and unanimous opinion of this assembly, that those who renounce the fundamental doctrine of the Trinity, and deny that Jesus Christ is the same in substance, equal in power and glory, with the Father, cannot be recognized as ministers of the gospel, and that their ministrations are wholly invalid."

"It is the judgement of this assembly, the deposition and excommunication of a minister are distinct things, not necessarily connected with each other, but when connected ought to be inflicted by the Presbytery, to whom the power of judging and censuring ministers properly belongs."

As it is not impossible, that the design of the writer in the Recorder, in bringing the question before the public at this time, was to prepare the way for a similar decision by some of the ecclesiastical tribunals in New England, I hope, Mr. Editor you will lend your aid to give to the project as wide publicity as possible, that the public may be prepared to give it such a reception as its character deserves. I hope you will insert in your useful paper, the admirable remarks of the editor of the Disciple, accompanying the extract I have sent you, and which I think are calculated to place the subject in a just light. Should you not have room for the whole article, as it stands in the Christian Disciple, the following extract may perhaps suffice.

If it be essential to the validity of baptism, that the administrator should, at the time of administering the ordinance, be a believer in what the Assembly are pleased to call "the fundamental doctrine," no person living can be assured of the validity of his own baptism, but by special revelation. For without this, no one can certainly know the real opinions of another in any case, and more especially respecting a proposition which no man understands. The different explanations of the doctrine, by those who profess to believe it, are as opposite to each other, as any two doctrines which can possibly be named. Besides, the difficulty is increased from the very circumstance mentioned in the resolve, that "many are practising a system of concealment." This probably has been the case ever since the doctrine has been supported by the spirit of intolerance. Suppose then, that you were baptized by a member of the General Assembly, this affords no security that your baptism is valid, for they understand the "system of concealment;" and how are you to know that the knowledge they have of this "system," has not in some measure resulted from their own experience? The more intolerant any sect is, the greater is the probability that the "system of concealment" is adopted within their own circle.

It is presumed that the Assembly will also maintain, that there can be no valid baptism administered by an unbaptized person, or one whose baptism is "wholly invalid." Where then is your inquiry to end? In the first place you must go and question the minister who baptized you, if he be living, to know whether, at the moment he baptized you, he was a believer in "the fundamental doctrine." If he be dead, or if living and he declines being catechised by you, then you must be in a state of perfect uncertainty whether you are a baptized person. But if the administrator be living, and should submit to be catechised, whatever may be his answers, there must be some ground to doubt; because it is possible he is "practising the system of concealment." Suppose, however, that in the first step you feel satisfied; your next inquiry is who baptized the minister that baptized you? and what were *his* opinions at the time he baptized your minister? On this principle, to obtain satisfactory evidence that your baptism is valid, you must trace its pedigree up to the apostle, who baptized the first in the line from him to yourself; and when you shall have arrived to this apostle, the probabilities perhaps are against you, as a hundred to one, that his opinion was very different from that of the Assembly. Besides you can trace back but a few centuries before you will be landed in the region of popery; there you will have to wander through many dark centuries in which the majority were sometimes *for*, and sometimes *against* "the fundamental doctrine!" and you will find some stages in which *lay* baptism, and even *midwife* baptism, were authorized in the Romish church; after all this you must go through two or three centuries in which probably the doctrine in question was not so much as named, or even thought of in the Christian world.

Other serious difficulties might be easily suggested, but these are sufficient to show, that if the principle of the Resolve should be generally adopted, it must throw the whole Christian world into a state of complete uncertainty and confusion. No one would be satisfied as to the validity of his own baptism, or that of any other person. Anarchy, confusion, and contention, would be the natural fruits of admitting the principle. If a person presents himself to a particular church for admission or occasional communion, an almost interminable course of inquiry must be instituted, which, after all, can be of no ultimate benefit. The members of each particular church must all their days be in doubt of the validity of their own baptism, and of the baptisms in every other church.

We continue our extracts from Mr. Gilman's sermon, at the Dedication of the Unitarian Church, at Augusta, Georgia.

Religious Ceremony.

With respect to *points of religious ceremony*, and ecclesiastical order, our sentiments and practices will be also found to maintain a scriptural and an eligible medium. We do not, with some sects, deny the validity of the Lord's Supper, or of Baptism, or of the Sabbath; but we do not, with other sects, require a particular creed to be subscribed or assented to, before we will sit down with Christians at the table of our common Master, or conduct them or their children to our common font. We regard the mere *desire* of observing these ordinances, as a satisfactory creed; and we think, that if men are so hypocritical or so loose as to come to these ordinances with improper motives, they would not scruple to subscribe a creed with motives of the very same kind.

Church Government.

In matters of church government, we also preserve an equipoise between inconvenient extremes. We conduct our worship in organized and regular churches, and we entrust the administration of our ordinances to pastors of tried qualifications only. But on the other hand, we hold no particular form of church government to be essential. We do not, with the Episcopalian and Roman Catholic, say to all other denominations, your ministers are not of the true clergy, and have no apostolic authority to administer the ordinances. While the majority of Unitarians prefer the system of churches being entirely independent of each other, as most agreeable to original institutions, and to a perfect enjoyment of religious privileges, yet there is nothing incompatible with their principles, in ranging themselves voluntarily beneath the jurisdiction of a Unitarian Bishop, or subjecting themselves to the authority of a Unitarian Synod. The shape of the lamp alters not the brightness of its blaze; and the spirit of Christianity, they believe, may burn and flourish in one external form as well as another.

Propagation of our Opinions.

In propagating their opinions, they disdain the leaven of proselytism on the one hand, but they equally disdain on the other, that silence, which acquiesces in the misrepresentation of their opinions, the injury of their good name, and the prevention of their means of doing good. We have great confidence in the moral and religious effects of a long, steady, serious, practical course of preaching, when founded on the principles that have been laid down in the foregoing discourse. If we do not aim at what are technically called Revivals of Religion, it is not that we are not anxious to see pure religion revive and flourish in every living man. But we believe that the subjects of these revivals are made so, under a bewildering storm of feeling, while those who escape being influenced are thrown into despair, or relapse into irreligion, under the idea that as yet they have nothing to do with piety and Christianity. We address all our hearers, without distinction, as capable of religious feelings and religious duties.* We wish religion to be revived in every heart, on every Sabbath day, on every morning, at every moment when it begins to decline. Is it said that no conversions are made by Unitarians, and that we urge not the necessity of repentance and regeneration? They are the whole objects of our preaching. We could tell you of professed infidels becoming believers, of the thoughtless made serious, of the undevout brought to their knees, and of the wandering prodigal restored to his Father in heaven, beneath the influences of Unitarian preaching. But such conversions are registered in heaven, not blazoned through the land.

I acknowledge, with all my heart, that there is a high degree of piety among other sects; but after enjoying extensive opportunities, and being no inattentive observer, I have seen as much cheerful, steady piety, and as much strict morality in my own denomination, as in any other. It is true, I have seen some Calvinists perfectly happy, and passing their whole lives in an elevated and almost unearthly serenity, in consequence of believing that God has singled *them* out from the millions whom he has devoted to destruction. But I have seen as many, and I think rather more, driven to despair and distraction by the idea of their inevitable exclusion from the Calvinist's heaven. I have seen congregations where such views were maintained, distinctly divided into two parties, of which the one was marked by an overbearing spiritual pride, and the other by a reckless, ferocious kind of defiance; and I have turned with relief to the sight of other sanctuaries, where Unitarian principles, carried into all their grand, solemn, and consoling consequences, have perceptibly elevated, from year to year, both the individual and collective character subjected to their influences—shed over active life a sweet and serious charm—and brought support, comfort, peace, hope, and joy, to the dying bed. Will you say that I am an interested witness? I reply, not more so than my opponents are prejudiced accusers.

If there are preachers, or hearers among us, who are deficient in a religious zeal, it is no more than is the case with every sect, and certainly it is not the fault of our principles. Surely there is enough in those principles, as they have been this day faithfully represented, to arouse and engage all the powers of the mind in their behalf. A lukewarm spirit must be set down as one of the *extravagancies* which genuine Unitarian Christianity, when exerting its legitimate influences, entirely rejects. There can be no natural connexion between such a spirit and our system, since the very passage in scripture which most decidedly condemns lukewarmness,† describes Jesus as being but a part of the "creation of God," and represents his relation to his Father, even in glory, as only similar to the relation which his faithful disciples will hereafter bear to himself.‡ Alive to the denunciation threatened against those who are "neither cold nor hot," we remember, at the same time, that we are not commanded to be fiery; we remember the rebuke which our Master at different times gave to his too zealous disciples; and we appreciate and admire the precept of St. Paul, in its right and true application, "Let your *moderation* be known to all men." Afraid of ever inflaming the *passions* in behalf of religion, we should feel guilty if we did not strive to engage the *interests and affections* in a cause of such momentous importance. But we do lay, and we profess to lay great stress on a calm, reflecting, argumentative mode of dispensing religion. We wish men to feel surely and distinctly the grounds on which they rest. We think the habit of giving a good reason for every thing ought never to be abandoned, and if abannoned in religion, we know not, we dread to know, where it would land us at last.

* One of the most popular sarcasms of the day, is, that Unitarianism is "an easy way of getting to heaven." This charge comes *from those* who maintain that man has nothing to do in working out his own salvation, and is made *against these*, who inculcate the strict morality of the gospel, as founded on divine authority!

† Rev. iii. 14—22.

‡ "To him that overcometh, will I grant to sit with me in my throne, even as I also overcome, and am set down with my father in his throne."

INTELLIGENCE.

The Minister at Large.

The following statements are taken from a Report recently read to a Benevolent Association connected with one of our parishes, on the "Domestic Mission," established by the American Unitarian Association.

Soon after the formation of the American Unitarian Association in the spring of 1825, the situation of the *poor* in Boston, was brought before the Executive Committee of that Society; who allowed them "to have strong claims on their sympathy as trustees of funds devoted to religious and benevolent purposes." That committee however knowing that they should not be justified in appropriating the funds of the Association to such an object, proposed a subscription among the ladies who attend the several liberal churches in this city. The appeal was not in vain, and with a sympathy and charity which has ever been the ornament of that sex, especially under the influence of Christian principles, the sum required, was soon and easily obtained. The ladies of the Federal-street society contributed $174; of the New South society $150; of the Brattle-street society $100; of the West Boston society $85; of the Twelfth Congregational society $65; of the New North society $50; of the Chauncy Place society $47; and by the hands of Dr Tuckerman $41; making a total of $712.—"By a happy coincidence of circumstances" says a report from which we quote, "Rev. Dr. Tuckerman was at that time released from the engagements of a parish" on account of health, "and was disposed to enter on this field of usefulness." He was accordingly, forthwith, appointed, the first Unitarian Domestic Missionary, with a salary of $600 per annum. He entered upon its duties on the 5th day of November, 1826; and the success which was to attend this peculiar but truly Christian ministry, was apparent from the first. At the moment, indeed, before a lane had been traversed, or a hovel explored, he was anxious and fearful that he might not have enough to do; but it is not a little remarkable that he closes his first Quarterly Report, with an expression of his belief, that "two more missionaries, within three months, might find duty enough to fill up every waking hour," and such is the increasing importance which he attaches to the subject, that in his last Report, he urges the extension of this mission, with a conviction, that "four Protestant ministers, and one Catholic, will be demanded for this service in our city." By the aid of an Association of private Christians a Hall at the bottom of Portland-street was procured and fitted up, in which, a religious service conducted by Dr. Tuckerman, has been attended on Sunday evenings, by a full assembly of those who receive and most need at his hands, religious and moral instruction. During the first quarter he "numbered two hundred and eighty three visits made to the people of his charge;" within the succeeding three months he made a little over five hundred visits; and within the two succeeding quarters, or during the last six months he made a few more than thirteen hundred visits; in all nineteen hundred visits and during the time of his missionary service, he has been connected as a Christian minister with two hundred and fifty families; who without this aid, would in all probability have been deprived of all religious instruction, religious consolation, or the aid of Christian sympathy and benevolence. Besides these services, he has occasionally preached, both to the men and the women, in the House of Correction; he has labored and not always in vain, for the suppression of Intemperance; for the establishment of Sunday Schools; for the attendance of the children of the poor on public Instruction; for the advancement of the Primary Schools; and from his poor's purse "has enabled parents to send a considerable number, who were kept at home for the want of shoes or a shawl." He has occasionally visited the House of Correction, and the school for Juvenile Delinquents at South Boston; and through the kindness of a few friends, as he states in one of his reports "has been enabled to extend great relief and comfort to the sick and greatly suffering poor."

It is gratifying to learn from the report of the A. U. A. that he "is received with great kindness and affection in the families which he visits; and great as are the vice and suffering which he has sometimes been called to witness, he has found encouragements and compensations in this service, which will be among the happiest recollections of his life." The subscription for the second year was promptly and liberally met by the ladies, who are generally and greatly interested in his labors; and produced a greater amount than was obtained for the first year. A subscription at large has been taken, the interest of which is to be appropriated to the rent of a lecture room and its incidental expenses.

From this rapid sketch of the origin of this mission and more hasty review of the labors of this pious and talented Christian missionary, and in view of the good, which he has effected; your Committee are deeply impressed with the conviction, that its continuance is above all things to be encouraged, by the class of Christians to which we belong, and when it is generally understood, that "the calls on him for counsel and assistance have been more than he could possibly answer, and that his devotedness and perseverance have been carried so far as seriously to affect his health," that it will become the serious purpose of those whose duty it is, to appoint another laborer in the same sphere of duty, as soon as one can be found, who will enter upon its discharge, with the same pure feelings and motives as those which influence the present minister at large. The funds would be readily contributed; for your Committee can think of no object, to which the funds, or a portion of the funds of *this* Association could be better devoted than to aid in a work of this kind; and the other Associations of a like nature in this city, would undoubtedly contribute their proportion to so desirable a project.

To this enterprise no Unitarian can object. Whatever may be his opinions with regard to missions abroad; conducted at great expense; among ignorant and barbarous people; into whose language the Word of Life has never been transfused, and who it may be his opinion,—must be civilized before they can be christianized; to this he *cannot* object. It is at home. It is *with*, and *to* those of his own household; and we should deny the faith, if we felt no interest for them, or were to neglect the exercise of our influence and means in their behalf. And we must remember, that it is only by our engagedness in enterprises of this kind; in teaching the ignorant; reforming the vicious; relieving the poor, either by ourselves or by our representatives, that we can give evidence of that benevolence which is the true test of Christian piety and zeal; and by which, *our cause* is ultimately to succeed as the cause of pure Christianity; or to fail, with the conviction, that however true we may be to the letter, we have not the spirit of that Divine teacher, who "went about doing good."

PRACTICAL.

Duties of Unitarians.

The following remarks on the duties of Unitarian Christians, conclude Rev. William Ware's Address to the Second Congregational Unitarian Society in the city of New-York.

I address you, my brethren, not only as Christians, and members of a church of Christians, but as Unitarians and members of the true church, and I should be unfaithful if I failed to speak of your duty in this relation.

High duties devolve upon you in consequence of the position in which you stand, in relation to the whole body of true Christians, and to the cause of truth. If truth is to go forth and prevail, it must be through the efforts of those who hold it and value it. If we sit still and keep the truth locked up in our own breasts, it may die with us. We have no reason to believe that any doctrine will prevail, either in science or religion, simply because it is true and in proportion to its truth; but because, being true, men take pains to make it appear so. Truth has little active power of its own; error has often defeated it, as the history of opinions abundantly shows. The seed of Christianity was dropped and left to the chances of the way-side; it might so have perished. It was laboriously cherished, and nurtured; watered by the blood of martyrs, and reared up to its great growth, by the watching and toil of millions of its devoted disciples. A single bull of the Vatican would have crushed the Reformation at its birth, had Luther and his followers, after proclaiming their opinions, sat down content with the indolent and fatal maxim, 'Truth is great and will prevail.' All that is good comes of labor; labor proportioned to its value. The greatest good of which we can conceive in relation to the religion of the blessed Jesus, is, that Unitarianism should once more, as in the beginning, become the religion of the Christian world; that that which Christ once preached, should again be preached in every ear, and from every house top. But just as great as this good is, just so great is the labor that must convey it abroad. The two things are inseparably connected as cause and consequence.

You, therefore, as the holders of the truth as it is in Jesus, owe it a great duty in this view; you must become its defenders, its propagators, its very champions. And for the very reason that you are few, is your du-

ty the more imperious to be zealous in doing that, which, if you do it not, will not and cannot be done. You have it in your power to do much, very much for Unitarian Christianity; a vast deal more than your ministers have. The power of laymen is, in this, greater far than that of the clergy. Nothing is so impressive, or carries such weight with it in the eyes of the community, as when a whole congregation is seen engaged, heart and hand, in advancing, by a use of Christian means, what they conscientiously conceive to be gospel truth. Religion is not their profession; and the merit of sincerity, which is everything, is therefore at once conceded.

I beseech you, therefore, brethren, be active, be zealous, be interested in the good work of prosecuting the cause of original Christianity. Remember, that in spreading your tenets, you are engaged in the great and dignified task, of restoring the gospel from the saddest corruptions, to what it was as it fell from the lips of its holy author. This labor will not lose its reward. You will have it in the approbation of your own minds; in the consciousness of having done Christ a great service; in the approving smiles of the great Head of the Church, and of God the Universal Father.

CHRISTIAN REGISTER.

BOSTON, AUGUST 9, 1828.

Unitarian Tracts without Covers.

Our readers will recollect that in the Register of October 20, 1827, we offered some remarks on the following article which appeared in the Boston Recorder of the 5th of the same month :

"Beware of Wolves" *without* "Clothing."

A friend from the country informs us, that Unitarian Tracts are pretty freely distributed in some places; and where it is supposed that one would be unwelcome with an open declaration of its origin and character, it is sometimes *divested of its cover*, and presented in that form. The publications of the American Tract Society, which are neither controversial nor sectarian, may be readily known by their *covers* and *title-pages* also.

We intimated that the assertion about the *cover* could not be true, from the "simple fact that the Unitarian tracts *have no covers*." We added "Nor shall the author of this fiction evade the force of this answer, by pretending that, by *cover*, he meant *title-page* ; for the last line of his paragraph proves very clearly that he really *does* know the difference between them. He can therefore find no excuse either in his ignorance or in his want of discrimination."

We alluded again to this story in our paper of the 26th ult. The Editor of the Recorder, after the convenient silence of nine months, now attempts to evade our statement and explain away and nullify his own positive assertion. And how does he endeavour to effect this ? Why, by resorting to the very evasion from which we had already cut him off. We expected that he would attempt to escape in this direction, and we accordingly closed up that avenue, and cut off the fugitive's retreat. "We admit," he says, "an inaccuracy in the use of a word ;" and would have us to understand that, by *cover*, he meant *title-page*. O most gentle phrase ! *An inaccuracy !* with a witness ! It is one, however, the correction of which does not help his case in the least, since, as we have shewn above, the *original* article does presuppose and recognize the common distinction between *covers* and *title-pages*.

When we saw it asserted in one and the same paragraph that "the publications of the American Tract Society are neither controversial nor sectarian," (an assertion which every one who has read these tracts *knows* to be utterly devoid of truth,) and that the Unitarian tracts are *divested of covers which they never had*, we thought we had good reason for believing that the whole article belonged to the class of fictitious compositions. The facts stated in the Recorder of yesterday are totally irrelevant. Whether they be true or not, they are nothing to the purpose ; they do not touch the point in dispute. We have never denied (and the Recorder knows it) that *title-pages* may, in some or many instances, have been torn off. Our remarks related solely to the *covers* ; and so did the *original* article in the Recorder, in its whole language, spirit and bearing. The Editors of the Recorder, if we admit their explanation, have, to say the least, a very peculiar and unfortunate method of stating facts. We hope that henceforth they will be more cautious in their assertions and statements. For ourselves, we shall not consider our labour thrown away, if we shall have induced them, by our corrections and admonitions, to relinquish, in any degree, this their besetting habit of "*inaccuracy*."

Our readers will observe that we have not touched the subject of the *propriety* or *utility* of divesting the Unitarian tracts of their title-pages, or of any words or expressions that might give offence to a mis-informed or prejudiced mind. That is a different and distinct topic, and does not come within the range of our present observations.

Executive Committee of A. U. A.

The Boston Recorder of yesterday attempts to explain their remark on the tract of the American Unitarian Association, entitled "The Apostle Paul a Unitarian:" That remark was, "We may soon expect to see a number announced, entitled, 'Jesus Christ a Christian Moralist and Deist.'" A part of their explanation we copy;

"We did not suppose our meaning could well be misapprehended. If it is necessary, we can say, that we meant that those concerned in these publications would soon become Deists—and hold that Jesus Christ taught nothing more than Deism in a new and improved edition—that his gospel is but a more perfect system of morality than pagan philosophers taught, but has no trace of that *redemption of a guilty and ruined world*, which we suppose is found in it, and which to our apprehension constitutes its principal and crowning excellence and glory. As they narrowed down the gospel which Paul preached, to their own views of Unitarianism, we really did suppose there is but one short step further, before they would stand upon the ground which we have now defined."

"Those concerned in these publications," it is well known, are the Executive Committee, Rev. Messrs. Ware, Gannett, and Barrett, of Boston, and Rev. Mr. Walker, of Charlestown. These are the men who, according to the Recorder, will "soon become Deists." Let the public mark these vile calumnies on personal character, and express that sentiment of righteous indignation which such insinuations cannot fail to excite in every pure and honorable mind.

Elias Hicks.

I. In our paper of July 12, on inserting a short letter from New York, signed '*A Hicksite Friend*,' we took occasion to say, "We greet the friends of Elias Hicks as our friends and brothers." This we did deliberately and advisedly. For several years past, we had heard much of the piety, the benevolent spirit, and the saint-like character of this eminent Friend. We had long venerated him as an intrepid champion of religious freedom, an undaunted asserter and defender of the right of private judgment and free inquiry in religious matters. We greeted him and his friends, as renouncing the irrational and unscriptural doctrine of the *trinity*, and its associated doctrines. With his particular views on other speculative points we were not acquainted. We regarded him however as one who professed to be a Christian, who acknowledged Jesus to be the Christ, and believed in the divine origin and supernatural character of Christianity. We hailed him and his friends, therefore, as Unitarian Christians.

In doing this, however, we spoke only for ourselves, individually. We represented no body of men ; we were the mouth-piece of no party. Our pen and ours alone is answerable for the salutation; and the praise or blame, honor or disgrace of the act, attaches only to ourselves. We shrink not from it. We avow our responsibility. Ourselves, and ourselves alone, are answerable for that greeting.

We make the above remarks; because we think they are needed. It is high time that our Orthodox editors should be made to understand one essential point of difference which exists between us and them. This is the entire personal independence and the perfect freedom of private judgment claimed and exercised by Unitarians. We search the scriptures for ourselves, feeling responsible to God alone for our mode of inquiry and for the results to which we arrive. We have no artificial system of theology, by which to shape our deductions. We have no Body of Divinity but the Bible. We have no standard of truth but the scriptures. We impose our individual faith upon no man; we receive our faith from no man. No one is answerable for my opinions. I am implicated in the heresies or vagaries of no one who professes to be a Unitarian Christian. The editors of our various publications speak for themselves, not for a party. Their acts are their own acts, and not the acts of a party. They have never been constituted the organs of the Unitarian denomination. They do not claim to be such; and the denomination therefore are not implicated in their acts, and are not to be held responsible for them. If the editors of the Recorder and Spirit of the Pilgrims had attended to this fact, they would have been saved the trouble of falsely asserting that "the Unitarians of Boston and the vicinity claim close affinity with Hicks, and even speak of him and his party as their *brethren*;" and that "leading Unitarians, in this region," had "courted an *alliance*" with persons who embrace the wild and extravagant notions imputed to Elias Hicks by his enemies.

II. We propose, now, to examine the charges brought against Elias Hicks by the Recorder and the Spirit of the Pilgrims.

The Recorder says,

"It is well known that Hicks openly discards most of the doctrines of Revelation which nearly every Christian sect has professed to receive ; and therefore is unquestionably within a hair's breadth of Deism. He declares plainly, that man has no need of a Mediator with God:—he scouts the idea of a future judgment, of heaven, and of hell; declaring that man goes daily to judgment, and there will be no other, and that he suffers all his punishment and receives all his reward in the present life. These are but a specimen of his bold and extravagant dogmas." "He is nearly an avowed Deist."

The Spirit of the Pilgrims asserts,

"Hicks denies the *miraculous conception* of our Lord." "Hicks and his followers virtually *reject the Holy Scriptures*, and are to be regarded as *Infidels*."

Such are the serious and weighty allegations which these two Orthodox periodicals have brought against this distinguished and excellent man. On these allegations we remark,

1. They are borrowed entirely from the professed and avowed *enemies* of Elias Hicks. These charges are taken from two pamphlets published by the Orthodox Quakers at New-York and Philadelphia, with the design to injure the character, impair the influence, and bring discredit upon the opinions, of this venerable Reformer. It is unmanly and ungenerous in the highest degree thus to adduce the accusations of an enemy in order to blacken the reputation of an individual we dislike.

2. The extracts, drawn from the writings of Elias Hicks by his enemies in order to support the above charges, do *not* support them. They have been dragged from their connexion, by a most unkind and wicked policy, and in their naked and garbled state, may appear to lend some countenance to these charges; but when fairly examined, qualified and limited by what precedes and follows, and compared with his sentiments plainly declared in other places, they will be found, we think, to assert nothing inconsistent with the truths of Christianity.

3. The views of Elias Hicks, particularly in regard to the character and use of the scriptures, although they appear to us singular, and such as we are not disposed to adopt, are not in reality materially different from those held by the most eminent among the Quakers, such as Penn and Barclay.

The most important charge brought against Elias Hicks is "that he virtually rejects the Holy Scriptures." The following are some of the passages extracted from his writings to establish this charge.

"The parables of Jesus have no *tendency* to turn men about to truth, and lead them on in it." "The scriptures were not necessary, and perhaps *not suited to any other people*, than they to whom they were written."—"They [men] have been so bound up in the letter, that they think they must attend to it, to the exclusion of every thing else. Here is an abominable idol worship, of a thing *without any life at all*, a dead monument."—"The great and only thing needful then is, to turn *inward*, and *turn our back upon the letter*, for it is *all shadow*."—"Now the book we read in says, 'Search the Scriptures;' but *this is incorrect*, we must *all see it is incorrect* ; because we have all reason to believe they (the Jews) read the scriptures, and *hence* they accused Jesus of being an impostor."

The above sentences, wrested from their connexion, will, no doubt, at first sight appear singular and startling, particularly to one unacquainted with the views and language of the Quakers in reference to the Scriptures.

Before making any remarks on these passages, or entering into any explanations of their true meaning, we think justice requires that Elias Hicks' vindication of himself from the above charge should be attended to. We copy it from one of his printed sermons.

"There are those who assert, that I disbelieve the Scriptures, and that I undervalue them! But there is not a greater falsehood expressed among mankind! And I will assure you, my friends, that what I say is truth. From my youth I have delighted in reading them; and perhaps there are none who have read them more than myself. And, I presume, according to my knowledge, no man has received more advantage than I have, and continue to have, from reading them. And I am at this time convinced, that wherever I have been called to be a mouth for the Lord, in the line of the Gospel ministry, I need not make this apology or declaration. No individual ever brought forth more scripture to prove their doctrines, than I have, when under the influence of divine love and truth, that gave forth the Scriptures. Divine Wisdom knowing the state of the people, that they would hardly receive my doctrines unless confirmed by scripture testimony, here immediately, without the necessity of seeking for it, a passage would rise up in consonance with my assertion or declaration. And I appeal to the people, where my lot has been cast, if it has not been my case. Then what infatuation to say, that I undervalue the Scriptures! No, my friends, I do not undervalue the Scriptures of truth, but I feel it a duty to set them in the right place, and I dare not set them above it. For if I do this I shall offend my Creator—I shall offend against that light which is my faith and my governing principle, and in which I feel peace with God, and with the children of men every where.

We have stated already that the views of Elias Hicks in regard to the character and use of the Scriptures are not materially different from those held by Penn and Barclay. With them he seems to consider the *inward* light of the spirit necessary to understand the meaning of the *outward* letter. The former, therefore, he considers superior to the latter. Penn and Barclay, although they have spoken as decidedly, and as we think as incautiously as Hicks, on this subject, are not now denied the Christian name, though they, too, were formerly accused of undervaluing and rejecting the Scriptures. Let the same candor be extended towards Elias Hicks, as is exercised towards them.

The following is an extract from the writings of William Penn. Speaking of the belief of Friends in the Holy Spirit, and their exalting it as the primary rule of faith and practice, he says—

"This is the doctrine that is our crime, our enthusiasm, our error; and we are seducers, deceivers, and what not, for asserting, recommending, and pressing it. But if this be to be vile, we are like to be more vile; for we must bear witness to that which the Scripture testifies of, viz. the Spirit; and *prefer* it before the Scripture, when the Scripture does so of itself. No man's *letter* is himself, nor so noble as himself.—The Scripture is as the *letter* or epistle of the Holy Ghost to men; but for that reason 'tis not the Holy Ghost, nor to be instead of the Holy Ghost to us; nor, to be sure, to be *preferred* before the Holy Ghost. We bless God for the Scriptures; we read them with comfort and advantage; and they are profitable to the perfecting of the man of God, through the assistance of the Spirit: The Scriptures declare the things of God; but cannot work them in the man: The Spirit only can do that; for which cause we honor, exalt, and *prefer* the Spirit, as that which fulfils the Scripture; and invite all to receive it, that it may make people spiritual, for to be spiritually minded is life and peace. Wherefore, as often as any of our expressions are construed to lessen the holy Scriptures, we ask it as a piece of justice from all our readers, to take this caution with them; we speak comparatively, not with our books, or with men, but with Christ, his Light and Spirit, from whence the Scriptures came,"

We give an extract from the writings of Robert Barclay, the distinguished Apologist of the Quakers.

"Nevertheless, because they [the Scriptures] are only a *declaration* of the fountain, and not the fountain itself, therefore they are not to be esteemed the *principal* ground of all truth and knowledge, nor yet the *adequate, primary* rule of faith and manners. Yet because they give a true and faithful testimony of the first foundation they are and may be esteemed a *secondary* rule, *subordinate to the Spirit*, from which they have all their excellency and certainty; for as by the *inward* testimony of the *Spirit* we do alone truly know them, so they testify that the Spirit is that guide, by which the saints are led into all truth; therefore according to the Scriptures, the *Spirit* is the *first* and *principal* leader. Seeing then that we do therefore receive and believe the Scriptures because they proceeded from the Spirit, for the very same reason, is the Spirit more originally and principally the rule."

The first passage quoted from the writings of Elias Hicks by his enemies in order to prove that he "rejects the Scriptures," is the following:

"The parables of Jesus have *no tendency* to turn men about to truth, and lead them on in it."

This language the Spirit of the Pilgrims ascribes to Elias Hicks. But it is a base fabrication of their own. Elias Hicks never used this language. We quote the paragraph from which this mutilated and garbled fragment has been taken. The passage which has been deemed obnoxious we put in *italics*. We leave it to our readers to judge to what charge it is obnoxious; and request them to observe that Elias Hicks is speaking of the efficacy of the mere *hearing* and *reading* of the parables, that thoughtless and careless reading of them which is but too common.

"We find that, although these things are so plainly written in the book which we call the Bible, yet we feel and know, certainly, that there is no power in it to enable us to put in practice what is therein written. *One would suppose that to a rational mind, the hearing and reading of the instructive parables of Jesus, would have a tendency to reform, and turn men about to truth, and lead them on in it. But they have no such effect.* We have read the parable concerning the Kingdom of Heaven; wherein and by which he would show to his disciples, that they should no longer depend on the outward law and covenant, or testament; but that they should turn inward. For he declared that the Kingdom of Heaven did not come by any outward observation; because the Kingdom was nearer to them than any thing outward could be. "The Kingdom of God is within you;" for where God is, there is his Kingdom; there his law is, and there he sits upon his throne, if the law is obeyed. * * * * We may read of this; but has the letter ever turned any one, to the right thing, unless the light opening it to the understanding, helped him to put in practice what the letter dictates? So it is with every thing external, in relation to the great work of our soul's salvation."

So far is it from being true that Elias Hicks disparages the parables, that he refers to them and quotes them repeatedly in his Sermons. In one place he remarks, "as Jesus has so beautifully pointed out in the *parable*." In another place he says "You see that this was a parable, for Jesus spoke but little to the people except by parable." No charge could be more unfounded than that Elias Hicks undervalues the parables.

We intended to take up and examine every passage quoted by the enemies of Elias Hicks, and to shew their true meaning in the connexion in which they stand. But our limits will not permit. We must confine ourselves to one more passage.

The Recorder and Spirit of the Pilgrims quote the following words as having been uttered by Elias Hicks.

"The book we read in says, 'Search the Scriptures;' but this is *incorrect*; we must all see it is INCORRECT."

By the aid of italics and small capitals, they would make this garbled extract intimate that the *declaration of scripture* was *incorrect*, and that we ought *not* to search the scriptures. Elias Hicks, however, meant no such thing; and it is disingenous and disgraceful in his enemies to insinuate or assert it. We make a large extract to enable our readers to obtain the real meaning of the obnoxious passage.

"The Jewish nation placed their dependence and happiness upon the outward law and covenant; and, therefore, when Jesus came to put an end to the dispensation and to the commandments given through Moses, how offended they were. They were not willing to be instructed. They still cleaved to their old covenant, and therefore Jesus could say after this manner: "Ye search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me. But ye will not come to me," and see, and hear, and know, by which you would read the scriptures in a different manner.

"Now the book we read in, says, "search the scriptures:" but this is incorrect; we must all see it is incorrect; because we have all reason to believe they read the scriptures, and hence, they accused Jesus of being an impostor. They were more intent upon reading the scriptures than any other people under heaven. They read them, thinking that through them, they could become wise, by the letter. This it was, that kept them in darkness, their dependence on an outward letter. * * It is undoubtedly so, in the opening of the subject. Ye appeal to them, for ye think ye have in them eternal life. He did not say that they had eternal life in them, but quite the contrary. "Ye search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." But ye are ignorant after all. The light which is in the soul is the alone instructer, which can open your understanding, so that you will believe in me. *It* will unfold to you that I am he that was to come."

Elias Hicks says the common rendering of the passage is *incorrect*. He understands it to be an *affirmative declaration*, and not a *command*. He says it should not be '*Search* the scriptures;' but '*Ye search* the scriptures.'

In another volume of Sermons he has the same observation:

"'Ye search the scriptures.'—I am sometimes, when this arises, under the necessity of observing, that I do not read the *letter* just as it is written in the book, but from the nature and bearing of one part upon another. For if Jesus had *commanded* them to search the scriptures, because in them they thought to have eternal life, he would not have said as he did in the context. For we must know that it was so *considered* certainly; for it was the case with the Jewish elders—they were continually searching the scriptures. They had to apply to them to know when Christ, or Jesus would be born—they were wont to search the prophets, and ancient writers, that they might be able to tell him when he came.

"This I consider is the most proper way of expressing the passage. He appealed to them, '*Ye search* the Scriptures, for in them ye think ye have eternal life; and they are they that testify of me; but ye will not come to me that ye may have life.'"

We find this same *correction* made *in* another place:

"But to return a little back to the Jews. We find what Jesus said to them at a particular time; for they had made, and were building all their traditions out of the books of the law, by interpreting them to gratify some notions of their own. "*Ye search* the scriptures; for *in them* ye think ye have eternal life: and they are they which testify of me, and ye will not come to me, that ye might have life.

"Now what were these scriptures? They were the writings of those persons who had been inspired of God—Moses and and all the Judges of Israel. But they went to them with uninspired hearts, and put upon them their own construction, and thus became divided into parties, sects, and what not."

We believe we have shewn satisfactorily, in these two cases, that Elias Hicks does not undervalue nor reject the Scriptures. Had we time and room, we think we could shew that none of the passages adduced will bear out his enemies in their slanderous imputations.

Elias Hicks reject the Bible ! We have looked through two volumes of his Sermons, and find the scriptures quoted on almost every page, with respect and reverence. He has a mode of *allegorizing* which we do not approve, any more than we do the fanciful interpretations of some Orthodox expositors. But that he values and esteems the scriptures no one who has read his writings can doubt for a moment.

2. Another serious allegation against this venerable octogenarian is that he "*denies the miraculous conception* of our Lord." We are able to refute this charge by his own explicit declaration in a letter written to a friend in December last:

"I never thought nor said that I disbelieved the account given by the Evangelists respecting the miraculous conception and birth of Jesus Christ; and thou may be fully assured, that whoever has reported it, has reported an absolute falsehood."

In another letter, dated July 24, 1827, he observes:

"Thy next query respecting the *miraculous conception*, &c. is to me a very plain simple thing. All the external miracles of the Jewish covenant, had but one aim and end; and the miraculous conception of Jesus, and of Isaac and John the Baptist, were among the greatest; *all of* which were intended to prove to that dark *and* ignorant people, debased by their bondage, *that* there was a living and invisible God; *for such* was their degraded state, that no other *means* seemed calculated to awaken them, and *raise* in them a belief in that invisible power, that made and governed the world, but an external manifestation thereof, through the medium of outward miracles. And as Moses and the prophets had *foretold* of the coming of their last great prophet, it was of singular importance to that people, that they should know and believe in him when he came; and as they depended on outward miracles as the highest evidence under that dispensation, so it is not only reasonable, but even *natural* to suppose, that he would be ushered in by some miraculous display of divine power. Hence the reason, likewise, of the many miracles that Jesus was empowered to work among them, as they were too outward and carnal to receive evidence through any other medium."

Episcopalianism in England.

A correspondent of the New York Observer, who writes as an American traveller in England, speaks of a "Union between bigotry and evangelical religion" in England. "The Evangelical Party [says he] are more rigid in their peculiar notions of Church Government, and more disposed to talk of Episcopalians as the Church, than the Anti-Evangelical." This is accounted for by saying that the Evangelical party are fearful of being suspected of verging toward Puritanism; and to "keep down such a suspicion, they show their attachment to the Church by an increased degree of zeal for her particular forms of Government.

Respecting the conductors of the Christian Observer, an orthodox English periodical, this writer says:—

"I doubt not that it would surprise many of our countrymen, who have been accustomed with myself to be edified and delighted by the writings in the Christian Observer, to know that most of those by whom this excellent publication is supportrd, while they are men of distinguished worth, and of truly evangelical spirit, are yet exceedingly jealous even of the good influence of all who do not happen to be within the pale of the Establishment."

Of the present style of preaching, and state of pulpit eloquence in the English church, this writer has the following remarks.

"I have heard two or three of the Episcopal clergy preach during my stay here, the most distinguished of whom is the Bishop of Chester. I do not think that he comes up to the idea of what we commonly mean by an eloquent man; and yet, his composition is unusually chaste, his sentiments serious, and at least approaching to evangelical, and his manner simple and natural. I mention him particularly, the rather as he is considered one of the finest models of preaching, at least so far as literary merit is concerned, that the Established Church now affords."

An article entitled "Reformation and Regeneration," in the last Saturday's "Evening Gazette," contains the following very *intelligible and edifying* passage. The writer had been speaking of the "first part of the new birth," which he calls "reformation," and proceeds to say:—

"In this state man also learns to know, not only that there is One God, the Creator of the universe, but that the same God is the Redeemer and Saviour of mankind, and that the Lord Jesus Christ is that One God; in whom nevertheless is a divine trinity of Father, Son, and Holy Spirit, united in one person, and not divided into three bosoms; that His essential divinity is called the Father, His divine humanity, the Son, and His proceeding influence the Holy Spirit."

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Mr. Reed,—

It was highly gratifying to me, and I think must have been to all your readers, who are the friends of Sunday Schools, to see the communications which appeared in your two last papers, relating to the school in the Rev. Dr. Parker's parish in Portsmouth, N. H. for as far as it has been known by those who are engaged as Sunday School teachers, it has been esteemed a model worthy of imitation.

But the influence of such remarks as are made by your correspondent on the subject of visiting these institutions, I fear would tend to produce an effect, which I am confident he would desire as much as any one, to prevent, viz. to diminish the interest which many now feel in the prosperity of such schools, and to retard the progress of that growing sympathy and increasing encouragement which has been manifested in regard to them, in the course of the past year.

It is well known that strong prejudices have existed, (and some still exist,) in the minds of the Christian community against these schools.

These prejudices have arisen from various causes, but from none more surely, than a want of inquiry on the subject, and a consequent ignorance of the nature and tendency of a Sunday School. How are these prejudices to be subdued but by bringing the subject in every suitable manner before the public eye, and by inviting individual inquiry on every suitable occasion? It is highly desirable that all who feel an interest in these schools, and especially parents who send their children to them, should have this feeling strengthened, as it unavoidably must be by occasionally visiting them.

The want of teachers is constantly felt in almost all these schools, and there is no way in which this deficiency is so likely to be supplied, or from which it is so commonly supplied, as from the number of those who are first found there as disinterested or inquiring visitors. Our Sunday Schools have increased in number, but the number of individuals who are opposed to them is daily diminishing, and this, it is believed, is in consequence of their being more visited now than formerly, and their good effects being thereby more plainly seen and felt. But it still remains to be regreted, that so many persons, particularly of the male part of our Christian societies, pass on without observing what is doing for the moral and religious instruction of children on the Sabbath; yet who, by their age, education, influence in society, and I may add, benevolent dispositions, are peculiarly fited to aid in this good work, where they are so much wanted.

To such, it ought to be known, that if they wish to visit our Sunday Schools, they are open to them, and they are invited to come in.

I cannot but consider it highly objectionable, however, that in a Sunday School, there should be anything like a public exhibition, a day of visiting and examination, as has been and is still the custom in some of these Schools. And it is not much less objectionable, that persons should be invited to attend only when particular exercises are expected, as when an oral lesson is addressed to the whole school by one of the teachers, or by a visitor. And I agree with your correspondent, that to have visitors passing about the school, and placing themselves near the teachers, (unless permitted by a friend) "the attention will be distracted and the feelings disturbed" both of the teacher and children. But generally, the natural feeling of delicacy in visitors will point out the impropriety, and prevent this intrusion. And if they only occupy such seats as may be vacant after the classes are suitably accommodated, their presence ought to be desired; the feelings of the teacher ought not to be disturbed by it, and he will not be conscious of any inconvenience from it, if he is as much engaged as he should be in the instruction of his class. F. T.

To the Editor of the Christian Register.

Sir,—

In the short article which I sent you last week in consequence of the insertion of the name of the West church as one of the "Unitarian" churches of the city, there is a misprint which it would not be worth while to correct if it were not liable to misconstruction. In the latter part of the communication, for the expression, "explicitly in private" substitute "explicitly in *print*."

An auxiliary of the *American Unitarian Association* has been formed in Brooklyn and vicinity (Conn.) called the Windham County Auxiliary, of which Rev. Samuel J. May, and Messrs Herbert Williams, Septimus Davison, James A. Stetson, and James B. Whitcomb are Executive Committee. Boston, Aug. 7, 1828.

OBITUARY.

For the Christian Register.

Died, in Chelsea, July 31st, Mrs. Elizabeth Hassey, aged CI. years, 10 months and 25 days. She lived a useful and Christian life. The faith, the hopes and the promises of the gospel, which were her early care and possession, continued to sustain and comfort her to the last. She had the use of her reason, her memory and speech till the day previous to her death. Religion was still the joy and delight of her heart, and she was alive to God. The king of terrors approached her in the form of an angel of mercy, and gently laid his hand upon her head, and she quietly fell asleep.

[From the Caledonian Mercury.]

Dugald Stewart Esq. On the afternoon of Wednesday last, this venerable and eloquent philosopher, the last relic of the school founded by Dr. Reid, expired at his temporary residence, in Ainslie-place, after a short but painful illness, which was borne by him with a dignified fortitude and resignatton worthy of hts principles and his character. And thus has been extinguished, in mature old age, with his well-won honors thick upon him, a man who has long been the admiration of the wise, and the example, as well as model, of the good, and who, without any exageration, may be viewed as one of the brightest, and at the same time, purest lights that has shed its radiance on the paths of philosophy, and pointed out the road to truth. The private character of this truly illustrious man may be almost divined from his works, more especially the last of them, his "Philosophy of the Active Powers of the Human Mind," published only a few weeks before his death Benevolence was its great and obvious feature: and this was united with a certain nobleness of mind, and elevation of sentiment, a generosity of disposition and a purity of feeling, together with an openness, candor, and dignified simplicity of manners which altogether formed a character approaching almost to ideal excellence. In one word, Mr. Stewart was a man of excellent virtue, as well as high intellectual endowments; insomuch, that it is difficult to say whether philosophy has been most indebted to the ingenuity and eloquence with which he has illustrated her doctrines in his writings, or to the unvarying uniformity with which he exemplified her maxims in his life. To the great cause of freedom he was ardently, we might almost say enthusiastically attached; and as he indulged in that amiable spirit of optimism which looks forward with unblenching confidence to the future perfectibility of the species, he hailed with peculiar satisfaction, every fresh triumph gained, whether in the New World or Old, not merely as a blessing in itself, but as laying a foundation of that improvement which he delighted to contemplate even in a long and distant perspective. We need scarcely add, that he is the last but one of that constellation of philosophers, historians, poets, and men of letters, which shed such lustre over the latter half of the last century, and contributed so much to raise the literature of Scotland to the high rank which it now holds in the estimation of other countries: and though he has been gathered in by the great reaper, Death, like a shock of corn in its season, it is impossible not to be affected with the loss we have sustained, or to refuse a tear to the memory of this truly great and good man. Mr. Stewart, we believe, died in the 76th year of his age.

SUMMARY.

Fifteen newspapers are published in the German Language, in the State of Pennsylvania.

Among the literary notices by the late arrivals from England, we observe the following:—

"In the Press and speedily will be published. *Sermons and Tracts*, by the Rev. Dr. Channing, of Boston, U. S. reprinted from the American editions. The whole to be comprised in one volume 12mo. about 400 pages."

Methodist Conference. The New-England Methodist Conference closed a session of nine days, at Lynn, on the 31st inst. This Conference consists of 186 preachers.

This denomination still continue the practice of holding Camp Meetings. Seven of these meetings are appointed to take place in different parts of New-England the ensuing year.

The Bible. A person residing in Connecticut has made a proposition to give $500 to the American Bible Society, provided ten persons in that ete will give the same sum to that society, either payment, or in *five* annual instalments.

Mr. [illegible] Government's Minister Plenipotentiary to the [illegible]eat Br[illegible]in, sailed for Liverpool, on the 1st inst.

Professor Long, of the Universi[illegible] of Virginia, has been appointed a Professor in the [illegible] versity lately established in London. He [illegible] Uifor England with his family, in the same ves[illegible] in which Mr. Barbour embarked.

New Bridge to Charlestown. The proprietors of the Charles River Bridge recently applied for an injunction to restrain the proprietors of the new bridge from proceeding in their work already commenced. This cause came on in the Supreme Court, on Tuesday morning, before chief Justice Parker, and Justices Putnam and Morton. The counsel for Charles River Bridge were Messrs. Webster, Gorham, Dutton and Shaw—the new bridge, Messrs Aylwin and Fletcher. The cause was opened by Mr. Shaw, and closed by Mr. Webster, who concluded his argument on the forenoon of Wednesday.

The decision of the Court has not yet been made known.

Mr. Stuart's Portraits. The portraits in Boston executed by the late Gilbert Stuart, have been collected for exhibiton, in the Athenæum Gallery. The profits of the exhibition are to be appropriated, we understand, for the benefit of the families of this distinguished artist.

Cape Cod Canal. A Canal connecting Boston, harbor and Narragauset bay, has long been contemplated. It appears that the commissioners appointed by the State, in conjunction with Lieut. Prescott of the U. S. army have recommenced the survey for this canal.

Judge Thompson has consented to stand as a candidate for Governor of New-York, at the next election.

The Exeter Bank has recovered nearly $10,000, of the money stolen recently from their vaults.

Dr. Holyoke. The Physicans of this city, [says the Daily Advertiser] as a tribute of respect to the venerable Dr. Edward A. Holyoke, of Salem, have invited him to partake of a dinner, to be given by them at the Lafayette Hotel, in Salem, on the 13th instant, the hundredth anniversary from his birth. He has accepted the invitation, and we understand that nearly all the physicians of this city unite in this testimonial, to the professional worth of a gentleman, who during his long life, has sustained the character of an eminent physician, who was the first President of the Massachusetts Medical Society, incorporated in 1781, and who has uniformly enjoyed the high esteem of his brethren in the profession, as well for his amiable and excellent moral qualities, as for his distinguished intellectual acquirements.

Vessel for Greece. The fine large [illegible] lying at Russia wharf, is engaged to proceed to Greece, to carry out the supplies and donations, contrtbuted for the relief of the Greeks, in this city and vicinity; and also the remaining supplies now in the hands of the Greek Committee of New-York. She will sail from this port on the 10th of August, and from New-York for Greece, on the 1st of September. Dr. Howe will go out in her and take charge of the distribution of the supplies. It is requested that all persons in this vicinity who have charge of donations for this object, and all benevolent persons disposed to embrace this opportunity of contributing to the relief of the Greeks, will send articles of Provisions or clothing, or contributions in money, without delay, on board the brig, or to the Chairman or Treasurer of the Greek Committee, as this will probably be the last opportunity of forwarding them to Greece. *B. D. Adv.*

The Salem Gazette of August 5th says:—

The interesting trial of Dr. Murdock, professor of Ecclesiastical History in the Theological Seminary at Andover, on charges preferred against him by the Trustees of the Institution, will come on this day, at Andover, before the Board of Visiters. The trial is on an appeal by Dr. Murdock from the decision of the Trustees. The prosecution will be conducted by Mr. Hubbard, of Boston, and Mr. Bannister, of Newburyport; and the defence of Dr. Murdock by Mr. Saltonstall and Mr. King of this town. The great interest taken by the public in this subject, it is hoped will be gratified by the publication of a full report of the trial.

Yale College. We are sorry to learn that a serious misunderstanding has arisen between the Principals of this respectable institution and a portion of the pupils, which has resulted in open rupture, and the withdrawal of nearly one third of the scholars. The circumstances of this unfortunate occurrence, we hear, were these: The scholars had become dissatisfied with their *fare* at commons, and several times petitioned for an improvement. At length some of them refused any longer to partake, and in violation of the rules, withdrew from the public table. Four of these delinquents were expelled. This being deemed an act of injustice, a remonstrance was got up and signed by one hundred and forty-four of the scholars, demanding the reinstatement of their fellows, snd threatening in case of refusal to withdraw in a body from the College. The Faculty could not, without a relaxation of their laws comply with this demand, and the resolution of the scholars was carried into effect on Saturday. About forty of them arrived here yesterday morning on their way to their homes. A good deal of excitement prevails at New Haven on this subject. *Mer. Adv.*

Rhode Island. A draft of a scheme of city government for the town of Providence, has been prepared by a committee heretofore appointed for the purpose, and is to be presented for the consideration of the freeman, at the town meeting on the last Tuesday of the present month. At the same time, the semi-annual election of members of the General Assembly of Rhode Island, is to be made, in the several towns of the state.

Southern Manufacture. The attention of intelligent men in Georgia is attracted to the establishment of factories in that State, for the manufacture of their own raw material (cotton.) It is now proposed to establish a factory in Richmond county for the manufacture of both wool and cotton, to the stock of which $8,000 was subscribed in Augusta in an hour's time.

A cotton factory is projected in Edgefield District, South Carolina, for whtch Col. Braithaupt is coming north to make arrangements.

The Dengue. This troublesome complaint, says the Charleston City Gazette, of 25th ult. is still raging with all its violence. Stores are shut up, with endorsements on the doors, "all sick." The Bank of the State of South Carolina, has but two officers capable of attending to the duties of the institution, and both of these have been down, but are convalescing. Families go without their dinners, or get them at a late hour, from the sudden attacks of servants and cooks. It would seem, that not one individual in the city, is to be exempted from its visitation. We regret to learn that it is making its way into the country.

From Europe. London papers to June 18th have been received by the packet ship Boston. Despatches to May 30 had been received from Corfu. Ibrahim Pacha was still in the Morea, and no report was received of any negociation for an evacuation of the Morea.

The Boston Centinel of Wednesday gives the following speculations on the subject of the present war in Europe.

The War. Will the war now waging in the east of Europe be vindictive and sanguinary: or a mere parade of men and material to effect an object by intimidation?—Or a rare-show of the young Emperor of Russia? If the contest becomes serious, will it be confined to the present belligerants;—or like wild-fire catch from nation to nation, till all Europe is again involved in commotion; and the repose of the new world is disturbed? These are questions asked, and not easily answered. From appearances, it may be replied, but not with certainty, that the War will be brief and bloody;—that the Crescent will be humbled; and the contest will be confined to the existing belligerents. These appearances, however, present themselves to us through thick mists; and like other appearances in a fog, may be deceptive. There certainly were indications at the last dates, that the downfall of the Turk would not be so easily effected, as had been anticipated by their enemies:—That those who moved the most slowly at first, would not be the most inefficient in the close of a contest; and that another sample of the common fate of Invaders, might be added to the list. That the Sultan was endeavoring to collect a force to defend his Empire, was certain; and also that it was his intention to make a head of opposition to his invaders, on the theatre made memorable by the war events which occurred so recently as 1810—11; when a Russian army, 200,000 strong, commanded by the renowned Kutusoff, after triumphantly passing the *Danube*, and gaining numerous victories in *Bulgaria*, was compelled by the Turks in defence of their altars and firesides, to recross that river, and eventually to retire within its own borders.—What has been may again be.—Still, it is admitted, that circumstances are now changed from what they were in 1811.—The Turks then had 300,000 men in the field and passes,—the Russians only 200,000. The latter have now 300,000 in Turkey, many of them veterans covered with decorations. What force the Turks can now muster is uncertain.—Then the Turks had the command of the Black Sea; now the Russians not only have the command of that sea, but, as reported, will receive the cooperation of an army from the East, flushed with recent success in *Persia*. Our conclusion then is, that the odds at the last dates were in appearance in favor of the success of Russia, should the Turk be left, as was probable, to carry on the war single-handed; but that it is on record, that the battle is not always to the [illegible] and the war of the [illegible]

Mexico, 31st May. Every thing is now quiet in this country. There ought to be no fear among capitalists as it respects the security of Mexican loans, after what has happened. The destruction of Bravo and his party will be a warning to traitors that may still exist, which will not be forgotten. The mines of Zacatecas yield a clear profit to the English Company of $80,000 monthly. The mining concerns of this country are becoming every day more profitable.

Columbia. The Daily Advertiser of the 4th instant gives the following information respecting the state of things in Columbia, as late as July 11.

The Convention, which had been for sometime in session at Ocana, for the purpose of revising the Constitution, had broken up, without doing any thing.—Their last session was held June 11. Fifty-four members only were present, fifty-five being necessary to form a quorum. The members in Bolivar's interest had previously seceded, and published an address to the public. The city of Bogota on the 13th of June, passed an act, revoking the authority given to its Deputies to the Convention; and imploring Bolivar to take upon him the burden of the whole power of the State. There was no doubt that other towns and places would follow the example, and that Bolivar would comply with the request.

Guatemala. The New York papers of the 2nd instant say:

"By the schr. Elizabeth, Capt. Allen, just arrived from Omoa, we have the agreeable intelligence that a Treaty of Peace was concluded between St. Salvador and Guatemala, on the 4th of June.

"We have now hopes that the immense resources of the new Republic will be brought into action, by which the mercantile world will be greatly benefitted, and no part of it more than the U. States."

To correspondents. Several communications on hand are necessarily deferred.

MARRIAGES.

In Cambridge, on Tuesday last, by Rev. Dr. Holmes, Rev. Clark Perry, of Newbury, Vt. to Miss Mary Jarvis Stone, of Framingham.

In Danvers, by Rev. Mr. Sewall, Mr. Samuel Cheever to Miss Susan Osborn.

In Quincy, Mr. Bela Whiton, of Hingham, to Miss Martha L. Whitney, of Northborough.

In Brewster, Mr. George P. Bangs, of this city, to Miss Elizabeth Simpkins.

DEATHS.

In this city, on Tuesday last, Mr. Samuel Whitwell, aged 76. On Tuesday, Mrs. Sarah Pray, aged 67.

In West Cambridge, Mrs. Marcy Hill, widow of the Mr. Wm. Hill, aged 81.

In Salem, on Saturday last, Mr. Augustus Choate aged 25, son of Amos Choate, Esq.

In Templeton, Friday, Aug. 1, Samuel Cutting, Esq. Counsellor at Law, aged 46.

In Nantucket, Mr. David Hussey. aged 72.

In Plympton, 29th ult. Mr. Robert Loring, son of Mr. Melzer Loring, aged 28.

In Exeter, N. H. Mrs. Maria T. wife of Mr. Benjamin J. Williams, aged 23.

In Camden, N. Y. July 21, after an illness of 14 days, of typhus fever, Rev. Henry Smith, aged 38, formerly of Durham, N. H.

At Edinburgh, June 18, the venerable philosopher, Dugald Stewart, in the 76th year of his age.

THE ESKDALE HERD-BOY.

A SCOTTISH Tale,—by *Mrs. Blackford*, author of the Scottish Orphans, &c. With an engraving The Soldier's Orphan. Pollocks Ralph Gemell, a tale for Youth. The Pastor's Tales. Memoirs of Eliza J. Drysdale just received and for sale by James Lorg No. 132 Washington-street. July 19.

CONCORD ACADEMY.

THE subscriber informs his friends and the Public, that his School will be open for the reception of *Boarding and Day Scholars*,—the Fall Term to commence on Monday, September 8. Parents who send from a distance are informed, that the Preceptor will be particularly attentive to the Improvement of all who may be placed under his care, in good morals, and correct manners; and that the instruction given shall be thorough, in all the branches usually taught in the Academies and Schools in the vicinity. He hopes by devoting himself to his employment as a teacher, and by his unremitted exertions for the improvement of his pupils, to merit a continuance of that encouragement which he has hitherto received.

Terms $5 per quarter. Board from $1 50 to $2, in families near the Academy; or with the Preceptor if application be made soon.

PHINEHAS ALLEN, *Preceptor*.

Concord, Aug. 9, 1828.

Reference,

Rev. Dr. Pierce, *of Brookline*,
Rev. Mr. Barrett, *of Boston*,
Hon. Samuel Hoar, *of Concord*.

ANECDOTES OF ANIMALS. Just published by Bowles & Dearborn, No. 77 Washington-street.

Select Anecdotes of Animals, accompanied with descriptions and 34 engravings, intended for the instruction and amusement of young persons. By the author of "Evenings in Boston." Aug. 9.

LIBERAL PREACHER—No. 2. Vol. II.

JUST published by *Bowles & Dearborn*, 72 Washington st. the LIBERAL PREACHER, for August. Containing a Sermon "On the Divine influence in the Conversion of Sinnes," from 1 Corinthians, xv. 10. By John Foster, D. D. of Brighton, Mass.; and a Sermon "On Female Duties and Trials," from Acts ix. 36—41.—By Aaron Bancroft, D. D. of Worcester. 3t. Aug. 9.

SHEET ISINGLASS, MICA, OR TALC.

CONSTANTLY for sale at Store No. 89, Cambridge, corner of Blossom-street, opposite Crombie & Mansur's Tavern, a complete assortment of the above article, of all qualities and sizes, suitable for Compass Cards, Lanterns, Stove Faces, &c. which will be sold very low. This article is far preferable, on many accounts, to horn, or any thing of the kind ever offered for sale in the United States. Its resistance to fire, being cheaper, and better calculated for Lanterns, Compass Cards, Stove Faces, &c. renders it one of the most useful articles for those engaged in the Lantern and Mathematical Instrument making business. A fresh supply of the above article just received.

Boston, June 28. ep. 6m

UNITARIAN ADVOCATE.

THIS day published, by Bowles & Dearborn, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall*. Vol. 2. No. 2. for July 1828.

CONTENTS.

Miscellany. Symptoms of Liberality at Princeton; Salvation; Unbelief; Colossians i. 16, 17; Morning Hymn; On Mysteries; Some Errors respecting the Method of Pardon; Omnipresence of God; The Knell; Sunday Schools; Translation from the Italian; Rev. Abiel Abbot; Daily Monitor; Presumptive Arguments; Moral Tales. 3t. Aug. 9.

NEW WORKS

AN Address delivered on the Fourth of July, 1828, at Watertown, in Commemoration of the Anniversary of National Independence; by Convers Francis.

A Sermon delivered in the Meeting House of the First Parish of Beverly, June 18, 1829, on the occasion of the lamented death of the Rev, Abiel Abbott, D. D. late Pastor of the First Church and Society in Beverly; by James Flint, D. D. Minister of the Second Church and Society in Salem.

A Sermon delivered at the Ordination of the Rev. William Parsons Lunt, as Pastor of the Second Congregational Unitarian Society in the City of New-York, June 19, 1828; by F. W. P. Greenwood, Junior Minister of King's Chapel, Boston. Just published, and for sale by BOWLES & DEARBORN, 72 Washington-street. 3t. July 19.

DR. FLINT'S DISCOURSE.

THE Sermon of Rev. Dr. Flint, occasioned by the death of the late Rev. Dr. Abbot, of Beverly, is just published and may be obtained at this office. July 19.

GERMAN POPULAR TALES,

PART the Second, collected from oral tradition, by Baron Grimm, ornamented with Copper-plate Sketches by the famous Cruikshank—Just published and for sale by MUNROE & FRANCIS. July 26.

NEW BOOKS FOR YOUTH.

PERSIA; containing a description of the country, with an acconnt of its government, laws, and religion, and of character, manners and customs, arts, amusements, &c.—of its inhabitants. By Frederick Shoberl. With 12 colored engravings.—*The Life of William Penn*, compiled from authorities, and many original manuscripts. By Mrs. Hugh, author of Aunt Mary's Tales; ornaments discovered, &c.

Published by Munroe & Francis, corner of Washington and Water-streets. August 2.

HOUSE FOR SALE.

A NEW House, eligibly situated in Milton place, will be sold at a fair price and on favorable terms of payment. Inquire at this Office. August 2.

UNITARIAN TRACTS.

THE Tracts of the A. U. A. First Series—*Vol. 1. Bound*, containing from No. 1 to No. 11 with an Index, may be had at the Depository, 72 Washington-street. 3t. July 26.

JOTHAM ANDERSON.

JUST published, at this Office, and for sale by the Booksellers generally, "The Recollections of Jotham Anderson, *Second Edition*, with other pieces of a similar character."

The following is the Author's Advertisement to the Second Edition.

ADVERTISEMENT.

The *Recollections* were originally printed in the Christian Register, and were re-published in a volume about four years ago. To the present edition have been added four chapters, which must be considered as closing the work, though they still leave it incomplete. The other articles were also first printed in the same paper, excepting one, which appeared in the Christian Visitant. The 'Extracts from a Journal' represent strictly and literally what took place. Of the other pieces, some are founded in fact, and some are the offspring of imagination. But the object of all has been to do good, and it is hoped that they have not altogether failed in it. HENRY WARE, Jr.

May 1828.

CHRISTIAN TEACHER'S MANUAL.

JUST published by BOWLES & DEARBORN, 72 Washington-street,—*The Christian Teacher's Manual*; designed for families and Sunday Schools. Vol. I. No. 4.

CONTENTS.

Names and Titles of Christ; Lessons on the Mind; Perception; On the Mosaic Institutions; On Light; Dialogue on the Sabbath; "The Spirit giveth Life." 3t. July 26.

POETRY.

RECORDS OF WOMAN.

The "Records of Woman, and other Poems, by Felicia Hemans," has been published in England, and received with great favor. The following, for example, is her picture, of *Gertrude von der Wert*, whose devotedness to her husband on the rack is well known.

"Her hands were clasp'd, her dark eyes raised,
The breeze threw back her hair;
Up to the fearful wheel she gazed—
All that she loved was there.
The night was round her clear and cold,
The holy heaven above,
Its pale stars watching to behold
The might of earthly love.

'And bid me not depart,' she cried,
'My Rudolph, say not so!
This is no time to quit thy side;
Peace, Peace, I cannot go.
Hath the world ought for *me* to fear
When death is on thy brow?
The world! what means it?—*mine* is *here*—
I will not leave thee now.

I have been with thee in thine hour
Of glory and of bliss;
Doubt not its memory's living power
To strengthen me through *this!*
nd thou, mine honor'd love and true,
Bear on, bear nobly on!
We have the blessed heaven in view,
Whose rest shall soon be won."

And were not these high words to flow
From woman's breaking heart?
Through all that night of bitterest wo
She bore her lofty part;
But oh! with such a glazing eye,
With such a curdling cheek—
Love, love! of mortal agony,
Thou, only *thou* should'st speak!

The wind rose high—but with it rose
Her voice, that he might hear:
Perchance that dark hour brought repose
To happy bosoms near,
While she sat striving with despair
Beside his tortured form,
And pouring her deep soul in prayer
Forth on the rushing storm.

She wiped the death-damps from his brow,
With her pale hands and soft,
Whose touch upon the lute-chords low
Had still'd his heart so oft.
She spread her mantle o'er her breast,
She bath'd his lips with dew,
And on his cheek such kisses press'd
As hope and joy ne'er knew.

Oh! lovely are ye, Love and Faith,
Enduring to the last!
She had her meed—one smile in death—
And his worn spirit pass'd.
While ev'n as o'er a martyr's grave
She knelt on that sad spot,
And, weeping, bless'd the God who gave
Strength to forsake it not!"

MISCELLANY.

SCHOOL OF REFORMATION.

In a late number of the Boston Daily Advertiser we have the following communication, relative to the House of Reformation at South Boston.

The writer of this having visited by invitation of the Directors, the Institution for the Reformation of Juvenile Offenders, was so struck with the admirable management and the practical results of the system, that he cannot resists a desire to bring it to the notice of the public, in the hope that it will be countenanced and cherished as one of the most important and useful establishments of our land.

Without seeing its operation, the very nature and objects of the system will convince any one, that if its practical execution should equal its theoretical merits, it must have a most favorable effect on the morals and character of the community. The youth of populous cities are peculiarly exposed to crime, many of them are almost driven to it by necessity. A portion of them are without parents or natural friends; other are in a still worse condition, having parents who by precept and example encourage them in vicious courses; and some, perhaps not a few, are the instruments of more guilty fathers and mothers, who profit of the depredations committed by their children.

These unhappy little victims of neglect, or shameful abuse of authority, are hardly proper subjects of punishment—their offences are not their own—they have never been taught the laws of God or man, or if they have, it has been only that they may despise them.

If any punishment should be inflicted, the rod of the master would be more suitable than the prison where their bodies and minds will be equally cramped, and become incapable of any change but that of distortion and disease. What more terrible than to immure in the physically and morally foul apartments of a jail, a child of eight or ten years of age, without means of instruction or information, and then to turn him into the world with an atmosphere about him which will repel every thing fitted to purify his body or his soul! Is it not certain that such an outcast will return to his wallowing, and accumulate filth and crime, till he has become fit for the state prison or the gallows?

How deeply does it concern the community to take these little creatures by the hand, when they shall have committed the first offence—withdraw them from contamination and guilt—provide the means of industry and education—soften their minds to the reception of moral and religious truth—and gradually, by gentle treatment and wholesome discipline, lure them into habits of order, truth and honesty. Is there any greater duty in a Christian country than this? Is it not plucking brands from the burning, and saving souls from death? Is it not the cheapest and the best way of preserving the peace and tranquillity of the community, and guarding the fruits of ndustry?

If of an hundred vagrant boys and girls, thrown into the street of a city to beg and steal, one half the number shall be taught to abhor the ways of sin, and become honest, industrious, useful citizens, is not more good done than if, after a long course of profligacy and crime, they should all come to the gallows? Surely the public must be alive to this subject—and it is matter of astonishment, that until within a year or two, no measures have been taken to look into this great affair, and adopt some plan which shall lessen if not cure the enormous evil of juvenile punishment without reformation.

But, thanks to the wise and vigilant administration of our City Government, a system is now established, sanctioned by the Legislature, which promises a certain and a radical cure.

I wish every officer of our Government, every member of our Legislature, and every intelligent citizen of Boston, could have been present at the scene which I lately witnessed at South Boston:

We first saw the boys, in the whole about 60, distributed in groups in different apartments, all diligently employed in some useful handicraft—cheerful and busy, in their working clothes, and under the superintendence of one of their number who acted as monitor. The girls, about 15, were at work by themselves, under a woman teaching them to sew. After a walk about the grounds, we returned to the house, and found all the boys with their frugal dress suits on, ready for examination by the superintendent—they marched into the school room in military order, like young recruits—perfectly clean, and in a plain uniform, made at the house, consisting of a jockey, blue jacket and white trowsers, the cost of a suit being but one dollar.

In this examination I could see nothing different from what takes place at our common schools. In geography, grammar, minor arithmetic, they seemed to me to answer as well—in the elements of religion and morals they appeared to have been instructed. They followed the master in one or two simple hymns, in a low voice, literally making a concord of sweet sounds. And at a signal they fell upon their knees in the most perfect order, and made regular responses to a part of the church service performed by the Rev. Mr. Wells, of the Episcopal clergy, who is instructer, task master, chaplain, every thing in this most interesting establishment. And there never was a man whom gentleness, firmness, zeal and enthusiasm in a good cause, better qualified to do this great service to the public.

After this we resorted to the Gymnasium, and sure I am that no boys from the best of schools in our city could have shown more heart in their merry gambols—so that after this scene, and seeing them at table with their generous and wholesome food, which they attacked as boys should do, it was apparent that this mighty change in their condition was produced without any of that austerity which sometimes kills in the attempt to cure.

I came away delighted with this—prison shall I call it? No—school of reformation, for such it is, and ought to be for such subjects.

Here is practical ground to go upon—vice is checked in the bud—the tender plant is straitened, and grows into a tree, and will bear fruit, possibly even an hundred fold—crime is forgotton—a new nature is formed or new habits created, and I am much mistaken if society does not feel the benefit in the diminution of offenders. I am not so sanguine as to suppose that every one of these reclaimed young sinners will continue in the ways of well doing, when allowed to go at large—but I do delieve that as many will go from this school to the workshop—the shrouds or the plough, with as good disposition and as honest hearts, as will (of the same class of boys) from any other school.

Persevere, then, fathers of the city, in maintaining this holy refuge from crime and other destruction—and you, the teacher, guardian, father of this once wretched, now happy family of children, rest not from your labors in this glorious vineyard, for verily you shall have your reward. P.

EARTHQUAKE AT LIMA.

The Daily Advertiser gives the following extract of a letter, dated Lima, (S. A.) April 21, from Mr. S. W. Pomeroy, jr. to his father, giving him an account of a violent earthquake at Lima, on the morning of the 30th of March.

I wrote you last under date of the 20th ult.—Since that time this city has been visited by one of those dreadful earthquakes which are looked for about once in a century, and had it continued a few seconds longer, the whole of Lima must inevitably have been laid in ruins. The calamity occurred on the morning of 30th March, at about half past seven o'clock, and although only of 30 or 40 seconds duration, was of such prodigious violence as to prostrate many buildings and injured all, including the stupendous churches, some of which are so much shattered that it is contemplated to take them down, their massive walls of 6 and 9 feet thickness, being literally rent from the top to the bottom. A great number of houses have been pulled down by order of the authorities, and several have, since the shock, fallen of their own accord, in one instance burying two or three persons in their ruins.

The amount of injury to the city is estimated, by an official survey, at *six millions of dollars*, a sum quite within bounds, when it is recollected that from the nature of the buildings they cannot be repaired in many instances, but must be rebuilt. The house occupied by Alsop, Wetmore & Co. is considered one of the strongest in Lima, and is said to have cost $90,000. Some of the rooms are cracked perpendicular in many places, and in others the upper part of the house (which is composed of bamboo sticks and mud, of about 2 feet in thickness,) separated itself from the "adobes" or sun dried bricks, of which the walls, to the height of three feet above the floor of the second story are composed, and had the shock continued three seconds longer the whole top, with its brick roof, would have fallen in.

About 30 persons perished; that is the number of bodies which have been dug out from the rubbish, but others are supposed to be still undiscovered. Had it been in the night, the loss of lives, would, no doubt, have been greater. I was awakened from a sound sleep by the most terrific noise, and jumping up, saw the walls of my room vibrating very violently. I concluded that no time was to be lost, and made the best of my way into the street, amidst falling plaster, and stumbling along over the floors like a drunken man. In the street all was dismay; the heart appalling noise which ushered in this frightful phenomenon, and the sound of the cracking walls, were still ringing in our ears. The poor natives were upon their knees, (many of them just as they had risen from their beds) beating their breasts, and calling upon God, the Virgin, and all the Saints to save them; and expecting every instant another and an overwhelming shock. Indeed, when I reflected that this was a danger against which no place afforded security, (as the earth was expected to open as it had done during the great earthquake of 1640,) I was very well disposed to join the cry of "misericordia," and seek protection from Him "who but looketh upon the earth, and it trembleth."

The great shock was followed by five or six slight tremblings in as many days, which excited great terror, and I must confess I have been more alarmed by these harmless shocks than by the great convulsion; and it is remarked generally, that a person who has never experienced an earthquake, cannot, when the alarm of "Temblor" is given, enter at all into the feelings of him who has witnessed one—the first has merely a vague idea of danger—the last the full possession of extreme terror and dismay.

The excitement has, in a great measure, abated; but for a week or ten days after the shock, you would see every night, hundreds stretched upon mats in the squares, alameda, and wherever an open space could be found, almost afraid to close their eyes, and starting upon their knees at the least alarm to repeat their 'aves.' Even now many are seen sleeping at the open doors, and when the subject is mentioned, cross themselves, adding perhaps, their common exclamation, "Jesus Maria."

The depth of superstition and ignorance to which the common people of this country are degraded, may be seen by their implicit belief in the stories inculcated by the priests, as the causes of the calamity. Of course these designing men lose no oportunity to endeavor to regain their former ascendency, and feeling that their occupation is almost gone, do not hesitate about the means for effecting their object. They look upon foreigners as decided enemies; not only as heretics but as necessarily imparting to the people with whom they have intercourse, a portion of their liberal notions. The residence of the heretics, in the country was first preached up publicly as the cause; that the earth indignant at their being suffered to remain among the catholics, would as it were shake them from her bosom; and we could not walk the streets for a day or two after, without hearing knots of cholus and negroes gravely assigning this as the earthquake's origin. It is said Gen. La Mar, ordered the monks to take heed, under the pain of his displeasure, and that since, they have been more cautious. Some other reasons were assigned even more absurd and ridiculous.

At Callao the shock was felt after the dust was seen to rise from Lima, so that it would seem that it proceeded from the mountains to the sea. Those persons who were on board vessels in the harbor described the sensation to be the same as when a ship thumps violently against the bottom, and the noise like that produced by "twenty chain cables running through the hawser holes." The water was very turbid, and for a considerable time afterwards large air bubbles came up in every direction.—Several villages on the coast to the northward, have been destroyed. It was not experienced at the southward, but a few miles. I have a letter of the 12th April, from Arica, where it was not felt at all.

I have almost filled my sheet with this engrossing subject. There has hitherto been a stated period for the occurrence of those heavy shocks, and people here feel very confident that in *their lives* such another will not happen."

IPSWICH LACE MANUFACTORY. This important establishment, of the existence of which until very recently we were scarcely apprised, is well worthy of the public regard. It is the only establishment in the United States in which the article of Lace is manufactured from the thread—the School at Newport only attending to the working or ornamenting of the manufactured article. We have before stated that 500 persons are employed by the proprietors of this Factory in the various branches of their business; a large proportion of them young ladies who execute the work at their homes in various neighboring towns. We learn that many females in this town are thus employed in a most pleasant and profitable occupation. The machinery for weaving the Lace is made at the Factory in Ipswich, where likewise the looms are in operation, and we are informed that they are of the most curious and ingenious construction. We have recently had an oportunity of examining a variety of beautiful articles or Lace, plain and ornamented, from this establishment. On a comparison with the foreign Laces, the superiority of the American article is manifest, and we are glad to learn that the goods can be afforded, with a fair profit, at *prices considerably lower than the imported article of equal qualities* This is an important fact, and must secure the permanent establishment and prosperity of this manufacture. *Essex Register.*

CATACOMBS OF ALEXANDRIA. As to the catacombs, I cannot but dissent from the very general opinion of their having been ancient sepulchres. That the practices of entombing in splendid caves was very general in Egypt no one doubts; but the chambers themselves have neither receptacles for bodies, nor any thing indicative of their being applied to such a purpose. Every thing relative to the architecture is perfectly Grecian; and the central hall, or temple, from which all the other wings diverge, is worthy of the best ages. They appear to have been abandoned before they were completly finished; but although the entrance to many of the apartments is still blocked up by rubbish, enough may be seen to justify the inference of these catacombs having been a subteraneous temple devoted to some worship characterised by misterious rites. At present the place is the abode of jackalls, foxes, and other animals, and every part of its recesses strewed with the bones of their prey; indeed desolation can hardly be conceived more complete than here, where we see a work which must have required years of labor to hew it out of the solid rock, for some grand purpose, become the habitation of birds and beasts of the desert, and almost untrodden by human foot. *Oriental Herald.*

COOKING POTATOES. Of all the good things which nature produces, through the patient industry of the farmer, there is nothing which is so agreeable to the palate as the *potato*, nor any one vegetable so universally esteemed, yet this is so frequently rendered unpalatable by the manner of cooking it that but comparatively few are acquainted with the real flavor of this esculent root. Lovers of mealy potatoes will do well to attend to the following method communicated to us by a lady of this town, whereby potatoes a year old may be rendered as delicious as new ones boiled in the common manner. Peal them, put them into cold water and let them remain two or three hours; then boil them in water which has been salted, observing that it boils when they are put in; pour off the water when they are done, shake them well for a short time, put them on the fire again, and at the expiration of ten or fifteen minutes they will be ready for the table. *Lancaster Gaz.*

MOTHS. The destruction to clothing and other articles of value, the use of which is usually suspended during the summer months, is not only extremely vexatious, but often of serious loss. We are therefore pleased to have it in our power to state upon the authority of a respectable medical friend, who has often attested its efficacy in this particular, that the *Calamus or Sweet Flag Root* which abounds in our vicinity, cut in thin slices and scattered among woollens of any kind, will effectually repel the assault of this destructive insect. *Norfolk Beacon.*

SWELLED BEAM WINDLASS BEDSTEAD.

CHARLES ADAMS, No. 422 Washington-street, Boston, a few doors south of the Boylston Market, on the opposite side, has constantly on hand the Patent Swelled Beam Bedstead, of various qualities, forms and prices.

The Swelled Beam in the Windlass Bedstead is indispensable, to prevent the sacking from sagging, and to keep the mattress or bed full in the middle. The operations are as follows, viz.

The Swelled Beam being much larger in the middle than at the ends, the sacking is thereby drawn tighter in the centre where the greatest weight comes, and is kept so by turning the beam from time to time, as occasion requires, as it gathers up most of that part of the sacking (the middle) which is attached to the largest part of the beam, and which of course requires to be most braced.

The following valuable testimonies in favor of this invention, have been inserted in the public papers.

From the Boston Medical Intelligencer.

"Since the erection of the U. S. Marine Hospital at Chelsea, the patients of this Institution have been provided with Adams' Patent Swelled Beam Windlass Bedstead; an article which, for comfort and convenience, has not been equalled by any invention for domestic purposes. The luxury of a tight sacking we are all aware of, but can rarely permanently obtain it.—By this simple contrivance, if a patient is unable to be raised from his bed without distress, and the sacking becomes loose, as is always the case in new bedsteads, by turning the beam with the lever this inconvenience is more easily remedied, even with the weight of the body and bedding on it, than in the common bedstead divested of all its load. Other conveniences are also to be found in it. Having no hiding places for bugs, they cannot lie concealed in it, as no screws are employed in its construction.

"To the well it is equally a luxury and a means of preserving health, which no one will voluntarily relinquish after having experienced its pleasant and salutary effects."

From the Boston Daily Advertiser.

"The improvement in this Bedstead consists in a mode of straining the sacking in such a manner, as to dispense with the use of screws, and as to make the bedstead more firm, and the sacking much more tight, than it is possible to make it in the common mode of construction. It is also less likely to get out of repair, than those in common use, and is so simple that it may be taken down, and put up, and strained to its greatest tension, in a very few moments. We saw one of them taken entirely to pieces, put up again, and perfectly strained by two persons, in less than two minutes. It is easily taken down or put up by a single person.—They are made in a very neat style of workmanship, and are susceptible of any degree of ornament."

Boston, June 21. 4t

PETER PARLEY IN EUROPE.

JUST published, THE TALES OF PETER PARLEY ABOUT EUROPE, with 60 Engravings.

☞ This Work is on the plan of Peter Parley's Tales of America, and is esteemed still more entertaining and useful.

S. G. GOODRICH,
July 5. 6t 141, Washington-st.

NORTHAMPTON, MANSION HOUSE.

THIS splendid establishment is now open for the reception of company. No expense has been spared in its decoration, or in the elegance of the furnature, to render it one of most agreeable retreats in the country. The house stands on an eminence, a few rods from the Court House, Churches and Post Office, and contains about sixty spacious rooms, all of which are airy and pleasant, affording agreeable views from the windows. On the top is erected an OBSERVATORY, which commands a distinct view of the villages of Northampton, Hatfield, Hadley and Amherst; and of the whole valley of the Connecticut for many miles in extent; together with Mount Holyoke and the Hampshire and Hampden Canal with its basin. For beauty in its location, combined with elegance and convenience in the edifice, the Mansion House may challenge a comparison with any establishment of the kind in the united States.

There are in the house a number of rooms, and suits of rooms, fitted up expressly for families; where they may enjoy the seclusion of a private abode, with every elegance calculated to administer to their comfort.—Families from the cities desirous of spending a few weeks or months in the country, and gentlemen travelling for health, pleasure or business, will always find it a quiet and pleasant house.

The public table shall not be excelled by any in the country, and select parties, and families, will be accomdated with elegant apartments, at any hour, and their tables served in the best style.

The Wines and Liquors will be of the greatest variety and best quality.

The attendants and servants have all been selected from the cities with extreme care, and it is hoped from their proficiency and experience, that all who may honor the Mansion House with their patronage will be gratified by their most assiduous endeavors to please. The Proprietors pledge their most devoted personal efforts to contribute to the comfort and enjoyment of guests, and flatter themselves, by a strict attention to the various duties of so entensive an establishment, to give entire satisfaction to their patrons.

Horses and Carraiges, with careful drivers, will be provided for those who may desire them.

☞ Among other advantages which the Mansion House possesses in its locality, is its vicinity to the farfamed summit of Holyoke—to Amherst College—to the Round Hill and Mount Pleasant Schools—to the Lead Mine at Sauthampton, and to the many pleasant villages within an hour's ride.

July 19. 3t.

UMBRELLA AND PARASOL ESTABLISHMENT.

JOHN LILLEY, No. 79, Market street, corner of Market and Court streets, has lately enlarged his Manufactory, and has now on hand and offers at Wholesale and Retail, at his wareroom, on the most reasonable terms, the largest assortment of articles in his line, to be found in New-England, viz.

UMBRELLAS	of superior large size, Green, Blue, and Brown, made of Italian, French and China silk.
Do.	small size do. do.
Do.	with plated sticks, and Ivory mounted.
Do.	Cane Handles, a neat and light article for Summer.
Do.	low priced Silk.
Do.	large and small size, Gingham, superior quality.
Do.	24, 26 and 28 inch Gingham, with Whalebone sticks, suited for country trade.
Do	Oil Linen, 25, 26, 27, 28 and 30 inch do
PARASOLS,	Green and rich borders, starr fringes, Ivory and plated handles, &c.
Do.	Brown do. white fringes.
Do.	do. do. brown do.
Do.	do. cane colored handles.
Do.	do. black sticks, with white fringes.
Do.	do. brown fringe.

Also, just received, a complete assortment of green, and brown silk and silk Fringes. A general assortment of walking canes. White and green Oiled Linen.

☞ Whalebone for stays, constantly on hand, and cut to any pattern. ep3m May 24.

NEW BOOKS FOR YOUTH.

MUNROE & FRANCIS, corner of Washington and Water-street, have just published, "*The Eskdale Herd-Boy*," a Scottish Tale, for the instruction and amusement of youth; By *Mrs. Blackford*, the author of the Scottish Orphans.

The author has endeavored, in relating the adventures of *John Telfer*, the Eskdale Herd-Boy, to impress on the minds of her young readers, the permanent advantages of early integrity and gratitude. In the short and unfortunate life of *William Martin*, she has attempted to show the duty that is incumbent on all young people to subdue that disobedient and self-willed temper, which may otherwise undermine, not only their own comfort and happiness, but those of their parents and friends, of all whom they love, and of all to whom they are dear. The character of *Helen* is meant to illustrate the inestimable value that a dutiful daughter may be of, both to father and mother.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS.—*Ninth Edition.*

THOMAS WELLS at No. 92 Hanover Street, Boston, has just published A Selection of Hymns and Psalms for Social and Private Worship. Ninth Edition. (Royal 18mo. size.)

In offering this edition, together with a supply of the recent stereotype edition, the Publisher is enabled to gratify the wishes of those who call for handsome copies on Paper and type of a size larger than the stereotype edition; as well as those to whom the neatness of the stereotype copy is acceptable. July 26.

CHRISTIAN REGISTER.

ALL communications for the editor, as well as letters of business relating to the Christian Register, may be d dressed to DAVID REED, Boston.

TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *two dollars and seventy-five cents.*

Those who pay after the first six months, will pay *three dollars.*

Those who delay payment till the close of the year, will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will continue to be sent gratis.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity

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